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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“If the things which are seen were not made of things which do appear, as the Apostle Paul says, what must they have been made of but the elements of which they are composed, which elements are eternal? God commanded the elements, and they obeyed, and out of chaos came forth order, and the earth was formed. The law by which the universe is governed, is the law of God.”—GEORGE F. RICHARDS.

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THE “DYING UNIVERSE”

ELDER B. H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

MY dear brethren and sisters, you will perhaps understand better the emotions with which I undertake the task of addressing you, if I remind you that it has been over ten months since I had the privilege of standing here to address a congregation of Latter-day Saints in this building. Since that time I have passed through trying experiences and great suffering, but at the last I have been brought through it all, as I believe, by the grace and blessing of God, by the skill of surgeons and nurses, and the generous prayers and kindness of my fellow servants in the Church, and also through the good wishes and kindly interests of many of the people.

Recently I made a visit to California for a few weeks and happened to be there at the time when the present intellectuals of our country and from some foreign countries gathered at Pasadena to resume investigations in scientific fields, and especially in the field of astronomy at the Wilson observatory. I saw the royal welcome that those men of learning extended to Dr. Einstein on his return from Germany. I remembered his appearance a year ago in the same place, when he came to display the theories and knowledge that he had developed concerning the great universe now unfolding before the visions of men. He came now to check up on some of his assistants and helpers, who

during the summer had been pursuing investigations that it was hoped would sustain the theories that he had advanced.

THE NEW RENAISSANCE OF KNOWLEDGE

I wish to make some reference to that circumstance, and also to call your attention to the revolution that has been going on in the world's knowledge during the past thirty years, by which the whole face of the universe may be said to have changed in the minds of learned men. They are calling to our attention things that go far to upset the doctrines in which scientists, especially physicists and astronomers and philosophers, were fairly well established; but through discoveries that have been made in recent times, beginning about 1900, the whole human conception of the universe is revolutionized. I would like to investigate a little some of the changes that have occurred in our knowledge concerning these matters.

There was a time when learned men felt reasonably secure, for instance, in the thought that matter was indestructible. Also that energy was indestructible; that while these existences might change forms, it was but a change of form, the substance of the things was perpetuated, and the universe was secure as an enduring thing. But the new knowledge, recently developed in the years I indicate, has changed all that, and men are saying to-day that matter is being destroyed; that energy is radiated away, and that the whole universe is eminently in danger, with the lapse of time, of absolute annihilation!

You perhaps remember that it was about thirty or thirty-five years ago that radium was discovered, and it was found that radium radiated itself away, giving off particles that must end in its destruction. From that discovery the thought leaped upward to the blazing suns of the universe, and led scientists to conclude that they too were radiating away, and the time must come when they would disappear and the visible universe be annihilated.

I think Dr. Millikan set forth the thought of that very clearly in his work on *Evolution in Science and Religion*. For instance, he said:

Matter may be annihilated, radiant energy appearing in its place. What a shock it would be to Lord Kelvin (a noted astronomer of the last generation) if he could hear the new modern astronomer talking about the stars radiating their masses through the mere act of giving off light and heat, and yet this is now orthodox astronomy (pp. 16, 17.)

Then, again, in a rather great work published in 1930, by John Langdon-Davies, whose book has popularized the modern conceptions of the universe to a great extent, and brought such things within the scope of the understanding of unscientific men, he says:

Four hundred and fifty years ago men assumed God and immortality.

To-day they assume a meaningless universe and annihilation, and pretend, too, that they liked it.

It was this feeling that the universe had been found out that produced the atmosphere of decadence which pervaded the civilized world.

The universe as a whole is not a machine, which once constructed and completed, works perfectly as long as it is adjusted and carefully overhauled; it is far more like an animal which is born, grows, declines, and dies (p. 323).

This man, who has done so much to popularize these ideas, is highly praised and widely accepted in the scientific world. Again:

The modern man, who will inevitably see his picture of immortality in the light of his picture of the universe, must realize that, whatever he may think about himself, the universe as a whole seems to be moving very slowly, but very surely towards complete annihilation.

THE INTELLECTUALS OF SCIENCE QUOTED

That is the announcement of our modern science, and while there may be some exceptions to agreeing to such a conclusion, I announce, and deliberately, that such is the trend of modern science—the destruction of the universe, and, of course, the killing of any hope of immortality.

Sir James Jeans, in his work *The Universe Around Us*, published in 1929, deals with the same subject:

“Most of the atoms” (he goes on to say), “with which the sun and stars started their lives have already met this fate (i.e., annihilation); the remainder are doubtless destined to meet it in time.”

If this conjecture (i.e., annihilation of atoms and worlds which the evidence of astronomy seems to demand) should prove to be sound, not only the atoms which provide stellar light and heat, but also every atom in the universe, are doomed to destruction, and must in time dissolve away in radiation. The solid earth and the eternal hills will melt away as the stars. . . .

Such is the final end of things to which, so far as present-day science can see, the material universe must inevitably come in some far-off age. (pp. 311-2.)

There is much more in his work to the same effect.

So I might go on and indefinitely repeat passages from the works of learned men, all tending up to the same thing. Of course, the chorus of voices among the scientists is not unbroken. There are others who entertain different views; as, for example, about 1900, Ernest Haeckel published his *Riddle of the Universe*. He held that while these disintegrating forces were undoubtedly imminent in the world, nevertheless, in other quarters of the universe integrating forces were active; and while the destruction went on in one place, reconstruction went on in another, “and the eternal drama,” as he phrased it—“the eternal drama begins afresh,” and the universe was held to be permanent and enduring. (*Riddle of the Universe*, pp. 240-3.)

Recently there has been a more pronounced, a more emphatic pronouncement on this subject by one of the modern scientists, who is much in evidence in California, and much loved as a man and esteemed as a scientist. His experiments begun in 1925, which led to his discovery of what he has called the "cosmic ray"—which I think he would do well to call the creative ray. You perhaps remember with what astonishment the world hailed the discovery of the "Roentgen" or "X-ray" which has become so prominent and helpful an agency in the science of surgery.

Of course, it has been known for a long time that the seeming white ray of our sunshine is more than a simple ray of light. In contradistinction to that it was learned years ago that it was a complex ray made up of seven others of distinct colours, constituting really what we call the primary colours of light which are seen in the rainbow, and which is illustrated in our school rooms to the instruction of youth, how a ray of sun light, coming through an aperture, falling upon a prism, is separated into the primary colours; and if a dark screen intercepts, the colours are at once disclosed.

A MYSTERIOUS POWER

But Professor Roentgen found out that there were more than seven rays entering into the white light, and with a greater power than any of them, or of all of them combined possessed, because it had the mysterious power of so penetrating opaque substances that it revealed that which was beyond the opaque substance. A deal door could not exclude its penetrating power. The clothing and the flesh were penetrated, when the fluoroscope turned the ray on the arm of a man, and the bones within were seen. Thereby came the usefulness of it in surgery and medicine. Doctors could get a view of the inside of a man, and find out where the bones were fractured, and where broken, and this led to more intelligent treatment of such ailments than could be had previously. It created quite a sensation, I remember, at the time that it was announced to the world.

Well, that was mysterious, but the "cosmic ray" outstrips the X-ray in its penetrating power and in creative force. It was found under the experiment of Dr. Millikan, that in its weakest forms this "cosmic ray" coming mysteriously out of "nowhere," so far as yet determined—penetrating the earth's atmosphere from all directions—had the power, in its weakest manifestations, to penetrate about six feet of solid lead instead of a few inches of wood or the clothing of a man. And in its strongest manifestations it penetrated eighteen feet of solid lead, or its equivalent, two hundred feet of water.

And now, Dr. Millikan, against the contentions of most of his confreres in science, holds that this ray is so powerful, though its source is unknown as yet, that it will have the power to convert

the radiated matter and energy of the universe back to mass, and establish the eternity of the universe. Although he stands almost alone in that field, I take note, however, that Professor Arthur H. Crampton, professor of physics at the Chicago university, at the recent gathering of scientists in New Orleans, made the arrangement for a further investigation of this mysterious ray from eighteen stations scattered about the face of the earth, from high mountain ranges, from various countries, and it is to be determined, if possible, by modern instruments, if this ray comes from the sun, from the planets, or if it comes from far away space depths, where ages and ages ago universes were destroyed and set loose this energy, coming into the universe and capable of reconstruction powers.

CREATIONS OF WORLDS NEVER ENDING

William L. Laurence in his report of Dr. Millikan's representations of the cosmic ray at the National Academy of Science at Pasadena in late September of 1930, said :

Dr. Millikan has gone far afield in the development of a new cosmology based on the results of his further experiments with the cosmic ray. This new cosmology has as its central point the hypothesis that the creation of worlds and all matter is a never-ending process that goes on to-day and will go on forever. Out of the cosmic ray he fashioned for science a new weapon with which to give battle to the dreadful second law of thermodynamics, which includes the annihilation of matter and of energy, according to which the universe must come inevitably to destruction.

The report represents the doctor as conceiving two universes, one the universe of "being" understood by scientists as dying ; the other he speaks of as the universe of "becoming." In this latter universe instead of the "death cry" of annihilated atoms, there is the incessant "birth-cry" of atoms coming into existence.

A birth-cry filling the vastness of space is coming to us on the waves of the cosmic ray. (The *New York Times*, September 28th, 1930—the whole article is magnificent.)

[On the evening of the 21st of January—three days previous to the delivery of this discourse, special press dispatches to the *New York Times* stated that "Dr. Robert A. Millikan revealed an apparent decisive proof of his theory that cosmic rays signal the continuous rebirth instead of the destruction of the material universe." The dispatch stated that "the consensus of opinion of one hundred scientists, including Dr. Albert Einstein, who heard the talk at the California Institute of Technology, was that "Dr. Millikan finally has refuted the theory of Sir James Jeans [and the other prominent authorities cited above in my remarks], who holds that the mysterious rays are 'death-wails' instead of 'birth-cries' of atoms." Dr. Millikan announced further plans for his investigation. (See *New York Times*, January 24th, 1932.)]

To me the lamentable conditions that obtain in this "new knowledge" of the scientists—the trend of which is to proclaim the end of the universe, the destruction of matter and energy, and its being resolved into that state described in these passages I have read to you, as a mist of more than two hundred and fifty degrees below zero—destroys all hope that man can entertain of immortality and eternal life! If that is to be the sum total of the discoveries of modern science, how hopeless it all is!

DAVID'S KNOWLEDGE OF THE UNIVERSE

David, as a shepherd lad on the hills of Judea, watched the stars at night, and gathered up spiritual life and power from their splendour. He doubtless was acquainted with some of the star groups because Job had named some of them. He had asked the question:

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

He saw, perhaps, the great cluster of stars we now call the Scorpion; doubtless he had observed the North Star with Ursus Major revolving about it. He was greatly impressed by what he saw and he cried aloud—

The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

From the contemplation of this universal book he turned to the written law of God, and combined the two together for the comfort and enrichment of human life, leading up to his beautiful prayer, wherein he said: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer"—reverence for God!

But now come these men of science to-day with their larger views of the universe—its illimitable extent, and they give us to understand that the universe has outgrown God; there is none sufficiently grand to preside over and control it. Do you think that is an extravagant statement? Then listen! Langdon-Davies speaking:

"The truth is," he says, "that nobody has yet been able to imagine a God splendid enough or glorious enough aesthetically or ethically to capture the imagination of man, once it has become alive to what modern science can show it lying about its feet or hanging over its head."

And Dr. Einstein, supposed to be the prince of modern scientists, says :

I cannot imagine a God who rewards and punishes the objects of His creation whose purposes are modeled after our own—a God, in short, who is but a reflection of human frailties.

Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts through fear or ridiculous egotism. (*The Forum*, October, 1930.)

The above, in substance, has been many times repeated in the works of modern scientists, so that the trend of our modern knowledge is away from God and to deny the continuance of the universe, and with that, of course, falls all hope of immortality and eternal life, promised in the revelations of God !

I fancy I hear you say, some of you, at least: "What has all this to do with us? What practical use can we make of these speculations and these conclusions of learned men? How does it affect our work of this New Dispensation of the Gospel?"

Now to show you what an immense field is laid before us here, and also how we connect up with these scientists, and the development of our modern knowledge, I read to you an admonition to the early elders of the Church, who were assembled in Ohio for the purpose of being instructed and prepared for the work of the ministry unto which God had called them. The Prophet brought this to them from God :

THE MINISTRY OF THE NEW DISPENSATION

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom :

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand ;

Of things both in heaven and in the earth, and under the earth ; things which have been, things that are, things which must shortly come to pass ; things which are at home, things which are abroad ; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms.

I never can read that without exclaiming: What a field of knowledge there is laid before the Elders of the Church, and which they are bidden to enter and reap abundantly! People have talked about the ignorant ministry of the "Mormon" Church. All the while here is our curriculum of studies marked out for us, a curriculum that we are to follow. And for what purpose? Listen to the next paragraph :

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

(Continued on page 217)

THURSDAY, APRIL 7, 1932

EDITORIAL

GENERAL CONFERENCE OF THE CHURCH

By the time another issue of the *Millennial Star* appears, the Church of Jesus Christ of Latter-day Saints will have passed another milestone on the way to its glorions destination. The Church was organized on the sixth day of April, 1830, and usually the General Conference commemorating that event is held each April to include that day as well as a Sunday among the three days of the Conference. This year, however, this will be impossible, as April sixth falls on a Wednesday. The opening day of Conference, therefore, has been set for Friday, April 8th. This will be the second time since 1840 that April 6th has not been included in the Spring Conference.

There is special interest in the approaching conference, due to the fact that two vacancies among the General Authorities have to be filled. One is in the First Presidency, caused by the death of President Charles W. Nibley; the other is in the office of Presiding Patriarch, necessitated by the recent demise of Patriarch Hyrum G. Smith. If one of the Quorum of Twelve is chosen to fill the vacancy in the First Presidency, then a new apostle may be chosen also. Whoever are selected, will be the men whom God calls, and they will have the faith, prayers and support of the entire Church membership.

During the year just passed, the Church has increased in numbers and vitality to the wonder of those who have been looking to its disintegration. Its destiny is certain, for like the stone seen by the Prophet Daniel, "cut out of the mountain without hands," it will "become a great mountain and fill the whole earth." No power or influence can impede its onward progress. It has passed through much tribulation. All forms of persecution have been hurled against it by the powers of darkness, in a vain attempt to overthrow it, but it will "never be destroyed" nor "left to another people," but "it shall stand for ever." God has so decreed, and no power in earth or hell can prevent it.

The accomplishments of the Church and its people have been marvelous. While the Church had a humble beginning, being organized with but six persons, it has steadily grown, overcoming all obstacles, until now it numbers over seven hundred and fifty thousand people. Its mission is to preach the "gospel of the kingdom in all the world for a witness unto all nations" before the end comes. For this purpose thousands upon thousands of

missionaries have gone into all parts of the world, at an expense of millions of pounds, to deliver this message, and the honest in heart have accepted the glad word and have been gathered out from almost "every nation under heaven."

The Church of Jesus Christ of Latter-day Saints, established by divine inspiration, through the instrumentality of a humble and unlearned youth, offers to the world the solution of all its social problems. It is no experiment that is being thus offered; it has demonstrated all that it claims with its own people. It has in it all that the world would require, for it has been established by the revelations of God to man. It offers the teachings of Jesus Christ to the world, and declares it has the authority to administer in His holy ordinances; that such authority was bestowed by holy messengers upon Joseph Smith, and delegated by him to others.

This is the message of the Church to all people. Hundreds of thousands of honest souls have accepted it during the one hundred and two years since it was first declared, and through righteous living they have solemnly testified that they know the work to be of God.

Let this message be the theme in all congregations of the saints, that our hearts may swell with praise and thanksgiving at the onward triumph of the work of God.—JAMES H. WALLIS.

THE "DYING UNIVERSE"

(Concluded from page 215)

God has no use for an ignorant ministry in His Church. This is our law of instruction and our guide, to prepare us for the work of the ministry. Therefore we want to learn and become acquainted with the trend of modern science, as well as ancient science. We want to know something that these men, who scan the heavens and reduce the elements, by analysis, to more or less true proportions—we want to know something about that, and it is our mission to find it out; and hence the connection.

Later on in this same revelation came this admonition, and I ask you to mark it. The Lord says, in continuation of this pursuit of knowledge:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.

Knowledge by faith! What a thought—knowledge by faith! But let no one suppose that knowledge is to be obtained by faith, by an easy road or method of acquiring it. It will demand effort and strenuous life and the exaltation of life itself to obtain knowledge by faith. It was the means by which Daniel of old found knowledge. By it he learned the secret of Nebuchad-

nezzar's vision, and by it he learned the interpretation thereof, and gave God all honour and glory and high praise in an exalting exclamation to the God of knowledge and of wisdom, who had blessed him above the sorcerers of the king of Babylon, with knowledge by faith.

But it is no lazy man's task—this getting knowledge by faith. It requires the bending of the whole soul, the calling up of the depths of the human mind, and linking them with God—the right connection must be formed. Then comes knowledge by faith.

The Prophet of the New Dispensation is perhaps the best illustration of how men can acquire knowledge by faith, for under such a system he laid the foundations of this work, and brought it into existence, for the final triumph of God's purposes in the world.

THE BOOK OF MOSES

It goes further than we have come, this knowledge by faith. After the Prophet had translated the Book of Mormon he began to receive the revelations which to-day make up the Book of Moses (Pearl of Great Price), the translation of which began to be published about six months after the Book of Mormon had been translated. I read to you one or two passages from that, to show you how wonderful it is, and it leads directly up to the consideration of these matters that are contemplated by our learned scientists of modern days. Listen to it. The Lord revealed to Joseph Smith the revelation that He had given to Moses, from which Moses constructed his portion of the Bible, and the part I am reading is as follows:

And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it, and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

Hence he could write so beautifully and so truly of God's works of creation, in our Bible, because he had this vision:

And he (Moses) beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God, and their numbers were great even numberless as the sand upon the seashore.

And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

That goes beyond somewhat the deductions of our scientists who have led out into the conception of this immense universe, as a billion blazing suns to our own universe alone, but whether they are encircled, as our own sun is, by opaque planets, or inhabited, as we happen to know our earth is inhabited by intelligences, the sons of God, they cannot say and properly refrain from saying it until they have some assurance about it. This man Moses, however, teaching knowledge by faith, tells us that

he beheld these numberless worlds and that they were inhabited also.

KNOWLEDGE BY FAITH ANTICIPATES SCIENCE

The Lord continued to say to Moses :

And the Lord God spake unto Moses, saying: The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine.

In a later verse in this same book (chapter 7) it is revealed that if this earth was resolved into particles they would not begin to number the creations of God; and still further it says in substance, that if millions of earths like this were so resolved into particles, they would not begin to number the creations of God. "And thy curtains are stretched out still."

Now let the scientists in Pasadena, California, and in all the world, with the one hundred inch telescope that is in course of construction, go on and on, and extend their vision still farther and farther, but they will not succeed in numbering the creations of God or the extent of His universe beyond the information that was brought forth one hundred years before they spoke, viz., June, 1830! For this book I am reading from is one hundred years old, and God revealed this expanded universe of His by this knowledge through faith to His Prophet.

Again the correlation of space and matter was set forth in a revelation given two years later called the "Olive Leaf" (Doc. and Cov. Sec. 88, December, 1832) and sent to the saints settling in Missonri :

There are many kingdoms, for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

I know of no language which better sets forth the existence and better states the correlation of space and matter than this. And then is added the tremendous fact that all this is under the domain of law!

Referring again to the Book of Moses :

The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

Now observe this :

As one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man.

Let our scientists weigh that! That is knowledge through faith given of God. It so far outstrips the halting footsteps of science both as to the extent of the universe and all that men have discovered in relation to it.

I admire the achievements of the men of science and hold them in honour. Especially am I an admirer of Professor Millikan, and am thrilled by his discovery and his setting forth of the cosmic ray. But what am I to think of the Prophet of God who, speaking a hundred years before him and speaking by the knowledge that comes of faith, revealed the same truth, viz., that as one earth shall pass away, so shall another come, and there is no end to God's work? This gives to the Church of the New Dispensation the right to voice her protest against a dying universe, and its death blow to the immortality of man.

THE MISSION OF THE CHURCH

Oh, ye Elders of Israel, this is our mission, to withstand this theory of a dying universe and the idea of this destruction of the man. We have this knowledge revealed of God, and it is for us to maintain the perpetuity of the universe and the immortal life of man. Such was the mission of the Christ, such is ours. This testimony the Elders of the first century of the New Dispensation have set forth to the world in such strength as the Lord has given them. And now some of us, from falling hands "fling to you the torch." Be yours to hold it high, nor let its flame diminish. If you break faith with God and with us who die—your responsibility will be very great.

I am one of the special witnesses of the Gospel of Jesus Christ, made so by the office I hold, and I want to begin a return to my ministry in this pulpit by exercising my duty as a special witness for the Lord Jesus Christ. Here it is. Jesus Christ is the very Son of God, the incarnation of all that is divine, the revelation of God to man, the Redeemer of the world; for as in Adam all die, so shall they in Christ be brought forth alive. Also Jesus is the Saviour of individual man, through Him and Him alone comes repentance and forgiveness of sins. Through which the possibility of unity with God comes. As His witness I stand before you on this occasion to proclaim these truths concerning the Christ, not from scientific knowledge or book learning, but from the knowledge that comes through faith.

O God, the Eternal Father, I am happy this day that I have this opportunity of so being a witness for Thee before these people. Grant that it may be impressed upon their hearts, that they may go hence buoyed up and strengthened in a renewal of their faith, through the consideration of this great theme, I humbly pray. I thank Thee from a full heart, O Lord, that Thou hast given me the strength thus to begin anew my work, at this place.

All honour and praise, my brethren and sisters, I ascribe unto God, for without Him we men can do nothing. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., January 24th, 1932.

WALKING WITH GOD

ELDER EZRA C. DALBY

"I AM going out to see what can be done for the Vincent family," said a man to his wife. "I understand that they are destitute."

"May I walk with you daddy?" pleaded his little boy, seven years old.

"Where do you want to go?" replied the father.

"I want to go where you go," the boy said.

"Why?"

"Oh, I just want to be with you and talk to you," and as a new idea came to him, "perhaps I can help you."

"I don't know about your helping me," said the father, "But I shall be glad to have you along. Are you ready?"

And the two went out together on their errand of mercy, the boy's hand in the hand of his parent.

This close companionship of father and son, may well serve as an example of the fellowship that should exist between our Heavenly Father and His earthly children.

We are told in the Bible of how Enoch, Noah and other holy men, walked with God. The account of this intimate relationship is one of the most inspiring things contained in the sacred record. We read the story with bated breath, and wonder if it can really be true. Did God actually walk with men in ancient times?

Why not? If a man has a testimony that his course of life is pleasing to God as Enoch did, why should He not seek His companionship, and why should not God delight to honour him with His confidence and walk with him to-day as we are told that He did with men in days of old. And why, if we are worthy, should we not have the same blessed privilege? God is no respecter of persons. He is the same yesterday, to-day and forever, and delights to honour His children in every generation if they comply with the conditions upon which His favours are predicated. We may walk with God. But in order to do so, at least four requirements must be complied with on our part.

First, we must find and know Him, just as the child knows his earthly father. This requires faith on our part, for he that cometh to God must believe that He is. Prayer will help us in our search. Here we must seek Him in the holy places where His worshipers congregate. He cannot be found in the environments of sin, but in the habitations of the righteous.

Second, having found Him, we must be willing to walk in the direction that He is going. We cannot walk with Him if we are determined to go in the opposite direction or off on a tangent either to the right or to the left. There are those who want to

walk wherever their desires lead them in the broad fields that lead to destruction. They forget that straight is the gate and narrow is the way that leads to life eternal.

Third, then, too, we must keep step with God. We cannot go faster or slower than the pace He sets. Some are in too much of a hurry while others lag behind. God moves at His majestic pace. He has in mind the welfare of all His children and knows how fast He can go in bringing to pass the eternal purposes.

And finally, we must be agreed and in sympathy with God's great plan of saving mankind. This should be the principal subject of our interest and conversation. Of course, we may also discuss with Him our individual needs and desires, but our greatest concern should be how we can assist our Heavenly Father in saving His children. To this end He needs our co-operation, our loyal support and concentrated service.

So may we resolve to walk with God, and be worthy to enjoy His confidence and intimate companionship, dedicating our lives to assist Him in bringing to pass the immortality and eternal life of man, that His will may be done on earth as it is in heaven.—
(Published in the *Deseret News*, February 27th, 1932.)

SHEFFIELD DISTRICT CONFERENCE

THE annual spring conference of the Sheffield District, which was held on March 13th in the Sheffield Chapel, proved an outstanding success, due to the rich outpouring of the Spirit of the Lord always characteristic of such gatherings. The people who had the privilege of attending this conference were well repaid by the spiritual food and valuable instructions received from the leaders of the European and British Missions. Nearly two hundred individuals who were present at the evening session, proclaimed the occasion a fitting climax to a perfect day of rejoicing and enlightenment.

Due to the co-operation of the Sunday School children, together with special sacramental music, the morning program was executed in a most impressive manner. Patriarch James H. Wallis and President James H. Douglas gave instructions to the Priesthood, and Sister Elizabeth T. Wallis and Sister Rintha P. Douglas imparted valuable information to the ladies' organizations.

An enthusiastic welcome was extended the large audience at the afternoon session by District President Robert C. Neslen, who also gave a brief synopsis of the district activities. He stated that during the last six months there had been twelve baptisms performed, 1,487 hours of tracting, 102 Book of Mormon distributed, 48,674 tracts and 978 other books and pamphlets loaned or given away. Fervent testimonies were borne by some of the traveling Elders and local brethren. Musical numbers and a unique re-

citation written by one of the local brethren further contributed to this highly profitable meeting.

In the evening session the ever glorious story of the restoration of the Gospel and the importance of the Priesthood was related by President Douglas. This message was continued by Patriarch Wallis, who gave a graphic account of Joseph Smith's story, proving the divine authenticity of the Book of Mormon and the nature of the Godhead. These forcible discourses were interspersed with musical numbers. A special arrangement of one of the well-known hymns, which was made by one of the local sisters, was particularly enjoyable.

Attending the conference were: Patriarch and Sister James H. Wallis of the European Mission; President and Sister James H. Douglas of the British Mission; Elder Percy L. Matthews of the European Mission Office; District President Robert C. Neslen and traveling Elders H. Vernon Clegg, Clarence A. England, E. Wendell Stringfellow, Ersel P. Platt, Herman L. Anderson, Russell S. Ellsworth, Hyrum Hand and wife, Johanna, and daughter, Alice Hand, and William H. Clawson of the Sheffield District; Elder W. Cleon Skonsen, Norwich District, and Elder S. Albert Smith, Hull District.

RUSSELL S. ELLSWORTH, Clerk of Conference.

CHURCH WIDE NEWS

SISTER LAURA JANE PULHAM, a native of Burnham, England, died at McKinnon, Wyoming, March 11th. Sister Pulham accepted the Gospel in 1898, and together with her husband and four sons emigrated in 1900.

BROTHER ROBERT HOWARD, 63, born in Bickerstaff, Lancashire, died March 7th, at Salt Lake City. Brother Howard has been prominent in mining and civil affairs in the state and has been directly responsible for opening up some of its biggest coal deposits.

BROTHER AND SISTER SAMUEL BULKLEY celebrated their sixtieth wedding anniversary March 11th, at their home in Springville, Utah. Sister Bulkley, a pioneer of 1867, was born in Hampshire, England, in 1854. Brother Bulkley is one of the few surviving veterans of the Black Hawk Indian war.

ACCORDING to a recent report from the United States department of agriculture, Utah ranks fifth in the Union in the number of sheep owned and the production of wool. Comparative figures on the weight per fleece indicate the sheep grown in Utah as among the most valuable wool producers in the world.

SIGNAL honour was extended Brother George O. Chase, March 11th, on his one hundredth birthday, by all seven of the Church's temples—Salt Lake, Logan, Manti, St. George, Alberta, Hawaii and Arizona. The whole of the day in each Temple was devoted to ordination work on the Chase genealogical line. Brother Chase is the son of Isaac Chase, the miller of Salt Lake City.

IT CANNOT BE

It cannot be that He who made
 This wondrous world for our delight,
 Designed that all its charm should fade
 And pass forever from our sight ;
 That all shall wither and decay
 And know on earth no life but this,
 With only one finite survey
 Of all its beauty and its bliss.

It cannot be that after all,
 The mighty conquests of the mind,
 Our thoughts, shall pass beyond recall
 And leave no record here behind ;
 That all our dreams of love and fame,
 And hopes that time has swept away ;
 All that enthralled this mortal frame,
 Shall not return some other day.

It cannot be that all the years
 Of toil and care and grief we live,
 Shall find no recompense but tears,
 No sweet return that earth can give ;
 That all that leads us to aspire
 And struggle onward to achieve,
 And every unattained desire
 Were given only to deceive.

It cannot be that all the ties
 Of kindred souls and loving hearts,
 Are broken when this body dies,
 And the immortal mind departs ;
 That no serener light shall break
 At last upon our mortal eyes,
 To guide us as our footsteps make
 The pilgrimage to Paradise.

—DAVID BANKS SICKLES

DEATH

CRUST—Sister Mary Ann Cobb Crust of Kennoway, Scotland, passed away on March 1st, at the age of ninety years. Interment was in the Kennoway Cemetery.

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